The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 29, Vol. iii.] BELFAST, MAY 1st, 1883, [For Gratuitous Circulation

THE Rev. J. C. Street has the pleasure to acknowledge the receipt of Cheque, value £1 1s, from Henry Fordham, Esq., of Royston, and 5s. from a Friend, Newcastle-on-Tyne, in aid of the publication and gratuitous circulation of the *Chronicle and Index*.

WE beg to call special attention to the arrangements for the Anniversary Meetings in connection with the Unitarian Society.

We are glad to be able to state that the Annual Sermons will be preached on Sunday, May 6th, in the Second Congregation, Belfast, by the *Rev. Frank W. Walters*, of Glasgow, whose recent visit to Belfast gave so much pleasure.

IN the afternoon of the same day Mr. Walters will also preach a Sermon at Moneyrea, on behalf of the Association; and the Rev. J. C. Street will preach at Carrickfergus for the same object. Special Sermons will also be preached in other Churches, in connection with the Anniversary.

THE Annual Public Breakfast will take place in the Castle Café, Queen's Arcade, on Monday, May 7th, at 9-30 a.m., when the Chair will be occupied by James M. Darbishire, Esq., and addresses be delivered by various representatives from kindred associations and other friends. Tickets, 2s. each, may be obtained at the Depository, Queen's Arcade.

THE Annual Meeting of the Society will be held in Rosemary Street Lecture Hall, on Monday Evening, at 7 o'clock. The Chair will be taken by Thomas M'Clelland, Esq., J.P. The Report and Statement of Accounts will be presented, Officers and Committee for ensuing year elected, and other interesting business be transacted.

We hope to see a large gathering at all these Services and Meetings. Our friends from town and country must try to make the Anniversary a happy and successful one.

OUR friends who have been much concerned about the health of the Rev. Thomas Dunkerley, of Comber, will be glad to know that his sojourn at Matlock has proved very beneficial to him, and that now he is away for a brief trip to the bright waters of the Mediterranean Sea, and hopes to be back again at his work, in Comber, early in May. He will be heartily welcomed back by all who know him.

THE season of the year is rapidly approaching when numbers of Unitarians will be flocking to the seaside: to Bangor, Newcastle, Portrush, and other places where there are no Unitarian services. Will anything be done to arrange for services? or will another season be lost? There was some talk about doing something last year, but no action was taken. Will this be the experience of the present year also? By a united effort it would be possible for a much higher and nobler work to be done by the Unitarians of the North of Ireland. But if unity is to come we must not insist upon uniformity of opinion.

ON the table at the Depository may be found, for free distribution, copies of "a Reformed Catechism," which is well worthy of perusal, and will be found of much service by Sunday-school teachers and heads of families. We hope any of our friends who call at the Depository will ask for a copy.

MR. STREET'S Sunday evening lectures since our last issue have been upon the following themes:—

"The Blasphemy Laws."
"Lights and Shadows in Life," (Part 1).
"Lights and Shadows in Life," (Part 2).
"The Unknown God."

The lectures have continued to attract attention and bring large audiences together. On Sunday, March 25th, when Mr. Street was preaching in England, his pulpit was most acceptably occupied by the Rev. F. Thomas, of Cairncastle.

WE have had the American Revivalists and the Salvation Army in Belfast, and now the Blue Ribbon Army is marching with flying colours through our midst. Whatever the Salvationists

may have done, there are no outward signs and tokens to be seen; but the streets are dotted with people of all ages, and both sexes, who wear the blue ribbon, and testify to all the world that they have joined the ranks of the abstainers. Long may they be found on the side of sobriety!

AT the meeting of the Mutual Improvement Association, Rosemary Street, on Monday evening, April 2nd, a varied Programme of Music and Readings was rendered in a very pleasing manner, by members and friends, to a large and appreciative audience.

ON Monday evening, April 9th, Mr. Edward Rice read an interesting and humorous Paper on "Wit." The examples he submitted displayed taste and judgment, and an intimate knowledge of his subject. Messrs. W. J. Roche and George Fisher contributed some remarks on the Paper, and Mr. Rice replied.

ON Wednesday evening, April 11th, the Annual Concert was held in the Lecture Hall, which was filled with an audience, numbering about 250. The Programme was rendered in a most efficient and creditable manner, and was received with marked approval. The chorus, made up of members and friends, consisted of about thirty voices. Mr. Thomas Gordon, Organist of Second Congregation, conducted. The Concert proved in every respect a most decided success.

On Monday evening, April 16th, there was a large attendance, more than ordinary interest being attached to the proceedings on account of the announcement that Rev. Mr. Street, President of the Association, would deliver a lecture on "The present aspect of the Irish problem." Mr. George Fisher occupied the chair, and briefly introduced the lecturer. The Rev. Mr. Street commenced by stating that ever since he could remember he had taken a great interest in all matters pertaining to Ireland, and from the first day that politics began to assume any distinct and clear form in his mind, the politics that affected Ireland were made by him a particular study. In the course of a somewhat active life before he came to this country—some twelve years ago—he had been frequently brought face to face with those who had discussed the active political problems of the day, and so deep an interest had he taken in Irish affairs and so heartily did he sympathise with Irishmen that he had been dubbed "the Irishman," in the debating hall. During his twelve years residence in this country what had been termed "the Irish problem" had assumed a more painful shape than during any previous period that he recollected. Events had been moving with great rapidity; they had been living in very stirring and troublous times. The country, from north to south, was greatly agitated over the Land Question. In this province the farmers were calling out about the three F's—fair rent, free sale, and fixity of tenure—and they had freely stated that if the principles involved in their claims were conceded they would be perfectly satisfied. It was but a few years since this programme had been submitted as a sort of solution of the Irish land problem. Since then events had moved very rapidly. A Land Bill had been introduced by Mr. Gladstone which went a good deal beyond the three F's. It granted concessions that were little to be expected, yet, nevertheless, the difficulty of the land problem seemed to be not only as great as, but much greater than, ever it had been before. The legislation had, no doubt, been of considerable practical service. So far as Ulster was concerned, the benefits derived from the Act were having a pacifying and quieting influence. Men all over the country were beginning to have the conviction that they have now a firmer hold on the land than they had ever had; still, although that was the case, they would be very blind if they did not see that during the whole time that the act was being past, and during the time subsequent to its passing, there had been a growing excitement as to the tenure of land altogether. They would be blind if they did not see that the issues before the country to-day were as strong and as palpable as they had ever been. The agitation had taken new forms and displayed in painful manifestations. The Land League was established for the purpose of bettering the condition of the farmers, and in its principles it seemed to have been fairly constitutional, though some men connected with it had adopted unconstitutional methods in the advocacy of these principles. He (the lecturer) did not desire to take away from the importance of the Land League movement; it had accomplished a great work—greater than a large number of its members ever imagined; but out of the ashes of the Land League, and from the agitation which had followed it there had come something more painful than was ever experienced in the history of politics or the world's agitation. He did not refer to any form of Nationalism, or any form of Fenianism, but to the Invincibles, the assasination societies, and the dynamite conspiracies which had developed themselves in various parts of the country. They had been fostered on the other side of the Atlantic, and found ready instruments in this country. Deep, solid, and earnest as was his (Mr. Street's) sympathy with Ireland and Irishmen, he could not help taking any opportunity that he might have of expressing his most bitter denunciation of attempts such as those to force the settlement of the Land Problem. But it was quite clear that the mischief lies deeper down than the rent people have to pay, and until the whole question was considered they could not expect to arrive at a proper solution of the problem. The lecturer went on to deal with the resources of the country, which he said were very limited. The people were all but entirely

dependent upon agriculture for their support, and agriculture was in a lower state, owing to many circumstances, than in any other country he knew of. The land in many districts was permitted, through want of labour, to run into a wilderness. Districts that once were tenanted with an industrious population were now waste and desolate. The bog had encroached upon the firm and solid land. The mountain had been permitted to send its streams into and destroy the valleys; these streams had been allowed to sweep, uncared for, on to the soil until the bog had increased mile after mile, and whole regions that, some years ago, were smiling valleys, now lay waste and desolate. He could not believe, even if a Bill were brought into Parliament giving the people the land for nothing, that the problem would be settled, or that the periodical famines would be averted. He did not agree that migration would be successful, because the money expended for the purpose of reclaiming would not be remunerative, no matter by whom spent, and much of the land would be allowed to go out of cultivation altogether. He agreed that assisted emigration, in congested districts from which the people were willing to emigrate, would be of advantage, but he was entirely opposed to compulsory emigration. There was a deeper question than that of the population of the country, and that was one which affected the tenure. The great majority of the Irish people were Celts and Roman Catholics. They in the North were not Celts, and to a large extent did not belong to the Catholic Church. They could not shut their eyes to the fact that the great majority of the Celts had been deprived of the ancient customs of the country with regard to tenure, and that the whole system under which they had previously held, had been reversed. Before the English took possession there was no such thing as distinct ownership of land in Ireland. It belonged to the tribes, and was for the common use of all. The English was a feudal system, and was from its introduction opposed to the instincts and feelings of the Irish people. This was one great difficulty which barred the success of agrarian legislation in the past, and he believed that in the settlement of the Irish land problem there would have to be devised some plan that would concede the principle of something like the old tribal possession. He believed that no practical solution of the Irish Land Question could be expected until, in some substantial manner, the land belonged to the nation.

He had come to the conclusion that there must be a reversion of principles to this one principle—that the land belonged to the nation, and not to any individual, be he lord or peasant; and it did not belong to any corporation, to any public body, to any church, or to any landowner. Until this state of things was brought about there would be no lasting solution of the Irish Land Question.

At the conclusion of Lecture, a vote of thanks to the Lecturer, was moved by Mr. Vere Foster, seconded by Mr. Herbert Darbishire, supported by Mr. W. J. Roche, and on being put to the meeting was carried by acclamation. Mr. Street responded, and the proceedings terminated.

It is wonderful to see how completely the outward signs and tokens of the great excitment of Messrs. Moody and Sankey's visit have disappeared from Belfast. Not a trace is visible. The storm is over, and there is a great calm. No one speaks of the Evangelists—they might never have been in our midst. Jonah's gourd was not more evanescent. There was great hubbub, a mighty flourish of trumpets, an outburst of temporary enthusiasm; but all is over, the tides of life flow calmly on, and the waters are smooth as a summer's lake awaiting some new breeze to ruffle them for a passing hour. Fortunately for the world, its life goes on steadily below the surface of all spasmodic excitements.

That noble veteran in the ranks of culture, freedom, and moral reform, Francis William Newman, has just published a little book, entitled, "A Christian Commonwealth." His motto is "The *solid foundation* of the Lord standeth with this seal. Let everyone who nameth the name of the Lord *stand aloof from injustice.*" In a trenchant and powerful way he argues against the unrighteousness of our recent doings in Egypt, and pleads for honourable justice to men of different race. He thus concludes his powerful pamphlet:—"The Christian churches in England hold a very different position from that of the Primitive churches. Then they were trampled down by a brute military power; now they have but to unite for Justice, and speak Truth simply, and the forces of injustice, which are strong by secresy and untruth, will be put to shame, and fall into comparative weakness. You cannot be double-minded and strong. You cannot cringe to Mammon and serve God. But if you put the foot firmly on Paul's *foundation*, and

stand aloof from injustice,

you will be acceptable to God, and in due time approved of men."

In the House of Commons, a great battle of religious liberty is being fought out over the merits of the "Affirmation Bill." The most notable contribution so far to the discussion, was the magnificent speech of Mr. Gladstone, on Thursday, the 27th inst. Mr. Gladstone rose to the greatness of the occasion, and lifted the whole discussion into a loftier region than any previous speaker had done. Of all men in Parliament, he seems best to understand, the

real scope and breadth of religious freedom, and to be in the best sense, the interpretor of the noblest aspirations, of the most progressive minds of the age. Bigotry and prejudice may bar the way for a little time longer, but in the end, perfect religious liberty will be won for every citizen of the United Kingdom.

BELFAST has been honoured by a visit from Mr. R. A. Procter, the eminent Scientist, who has been lecturing in St. George's Hall, to large and intelligent audiences, on the "Birth and Death of Worlds," and "The Sun, Ruler, Light, and Life of the Solar System." The lectures were eloquent, and popular presentations of the highest teachings of science. In a reverent spirit these teachings were presented, and every one must have felt, that the speaker was profoundly impressed with the grandeur of the thought he put before the audiences. But, nevertheless, the great majority who listened, must also have felt that the mosaic cosmogony was crumbling nnder their feet, and that the world had existed, and life had been on it, untold ages before the Hebrew Scriptures had been written. Scientific men are the great iconaclasts of modern times, and, at the same time, are building up a grander faith, than the Creeds ever taught.

REV. J. C. STREET ON "THE BLASPHEMY LAWS."

On Sunday evening, April 1st, in the Church of the Second Congregation, Rosemary Street, the Rev. Mr. Street addressed the congregation, at the conclusion of the usual religious services, on the above subject. He said—I daresay some of my readers have read a paragraph in the newspapers to the effect that a few enterprising and orthodox gentlemen are thinking of invoking the terrors of the law against men like Professor Huxley, Mr. Herbert Spencer, Dr. James Martineau, and a few other great scientific and theological teachers, because they have been propounding theories and doctrines which contravene some old statutes in the law of England, and are therefore liable to imprisonment and other painful penalties. I suppose other men equally great with those whose names I have recited might also be selected for this interesting punishment. Certainly, none of the crimes—as they are supposed to be—committed by these distinguished men are held to be crimes by unimportant men like me, and I know that I am accustomed to say in private and in public things quite as severe, as critical, and as bold as have been uttered by these men. And it may be in the course of events if these earnest orthodox controversalists have their way that myself and men like me, may be brought before the Judges of the land for the high crime and misdemeanour of teaching heretical doctrines. I can only say it would be a very proud position to share with those whose names have been mentioned, and to appear in the Courts of Justice for the opinions which one holds. What I have got to say will have no reference to Mr. Bradlaugh or the question of the rights of constituencies to send whomsoever they please to represent them in Parliament. If I were dealing with that point I would certainly uphold the rights of the constituencies. There is a usurpation of popular rights when the House of Commons dares to interfere with the choice of a constituency. But mine is a greater theme. It is the Blasphemy Laws themselves. In ninety-nine cases out of a hundred, if an ordinary lawyer or barrister or a Judge, without referring to his books, were asked whether there was any law against blasphemy, the answer would undoubtedly be, there was no such law, and their could not be under the statute law of England a prosecution for blasphemy. Yet the city of London prosecutes the editor and printer of the "*Freethinker*" for blasphemy. Before Judge North three men were arraigned for the crime of blasphemy, and different points arose as to the definition of blasphemy. Justice North defined blasphemy as being "a contumelious reproach or profane scoffing against the Christian religion or the Holy Scriptures, or any act exposing the Holy Scriptures and the Christian religion to redicule, contempt, or derision." Ordinary definitions are that blasphemy is to speak of the Supreme Being in terms of impious irreverence; or, as a grave writer upon law says, "Injury offered to God by denying that which is due or belonging to Him or attributing to Him that which is not agreeable to His nature." Now, whichever of these definitions may be accepted as the correct one, it is quite clear that the crime for which men in the nineteenth century have been brought into a court of Justice is not because they have done something against the well being of their neighbours or infringed upon the rights of their fellow-supjects -not because they have used obscene language or brought law and order into contempt—but because they have said something about God or about some old books or some old doctrines, which the majority of people don't believe. In other words the crime is theological. It affects men's opinions and not their conduct; it is one which pertains to the action of men in regard to matters of speculation, and in no respect in regard to the attitude of men towards their fellow-men. The Rev. Canon Shuttleworth writing on the subject says, "If blasphemy is an offence against God then surely it is not for man to measure its guilt or apportion its punishment. The only essential difference between Mr. Matthew Arnold's sarcasms and Mr. Foote's caricatures is one of refinement." Thus he is practically punished not for blasphemy but for want of culture. Such a reading of the law is nothing short of the gravest injustice. But suppose Mr. Foote had used indecent language, there are laws to punish that; suppose that he had used language to lead people into vice and immortality. why not punish him under these laws

He considered the words "injury to God" foolish, and wanted to know if Justice North meant that people were to accept the Bible as true from the first of Genesis to the last of Revelations. Truth could not be altered by the criticism of men, and it showed a great distrust in the strength of their own doctrines, when people believed it necessary to meet criticism by prosecution. Men could never do their best to achieve that which was for the world's welfare, as long as their minds were fettered.

OUR readers will be interested in the following statement of the principles of the Somaj :—

The SADHARAN BRAHMO SOMAJ was formed by those Brahmos of Calcutta who disapproved of the conduct of Keshub Chunder Sen in the matter of his daughter's marriage, but they do not ask their English friends to express any opinion on the matter.

The principles in the Somaj, as stated in its rules, are as fellows :

(1) Belief in the existence of an infinite Creator.

(2) Belief in the immortality of the soul.

(2) Belief in the duty and necessity of spiritual worship of God.

(3) Disbelief in any infallible book or man as the means of salvation.

A recently published exposition of the principles of the Somaj, written by one of its missionaries, contains the following passages :

"We believe that man is destined for eternal existence, of which his life on earth is but the first and the preparatory stage ; that he is morally accountable for his conduct; and that there is no escape in the future from the consequences of his acts in the present.

"We believe that true piety does not exist in quietism and mysticism, nor in outward ceremonies and asceticism, but in the strict purity of inward and outward conduct, in the sanctification of the relations of life, in the combination and harmony of faith and work, of communion and prayer, and of love and philanthropy.

"We regard all perceptions of the really true, good and holy, in any book or man, as revelations of God, and reverentially bow before them."

SELECTIONS.

ONE.

One, One only, although men sing Thee,
One, still One, in a thousand names ;
One, One only, although men bring Thee,
One love, One, in a thousand flames.
Songs one themed through varied voicings,
Mingle music of clear accord ;
Flames high leaping, one love's rejoicings,
Claim the altar, and hail the Lord !

One, One only, all record human,
One, still One, in what scripture read,
One, One only, the seed of woman,
One, still One on the serpent's head.
Tales triumphant, one truth through error,
Far in ages your paean swell ;
Tread bold foot on the writhing terror,
Kill the sin that has hissed of Hell !

One, One only, though men deny Thee,
One, still One, they are with Thy cause ;
One, One only, though men decry Thee,
One, still One, they would live Thy laws.
Faiths eternal, unfelt, yet motive,
Flashing Heaven through veins of earth ;
Fire man's spirit, victorious, votive,
One with the God who gave him birth.

J. Y. J., 1882.

Will any of our readers offer us an interpretation of this poem? Ed.

The Treasurer has received the following Subscriptions for 1882.

	£	s.	d.
BALLYCLARE.			
W. J. Harson (Ballynure)	0	2	6
J. H. Johnston	0	2	6
CARRICKFERGUS.			
J. E. Adamson, West Street	0	2	6
W. A. Adamson, do.	0	2	6
William Barron, North Street	0	2	6
William Jellie, West Street	0	2	6
James Logan, do.	0	2	6
Robert Magill, Eden	0	2	6
DUNMURRY.			
H. J. M'Cance	0	10	0
HOLYWOOD.			
George G. Henderson	0	5	0
Mrs. Henderson	0	2	6
BELFAST AND MOUNTPOTTINGER.			
Miss Aston	0	2	6
Mrs. Barry	0	2	6
Samuel Barry	0	2	6
Samuel Bryson	0	5	

Henry Burden, M.D.	0	10	0
James Campbell	0	10	0
Alex. M. Carlisle	0	2	6
John Carlisle	0	5	0
James Carr	0	10	0
Stephen Chittenden	0	2	6
Miss Coleman	0	10	0
Mrs. Coleman	0	5	0
Sir E. P. Cowan, D.L.	2	10	0
F. E. Dale	0	10	0
Herbert Darbishire	0	15	0
James Darbishire	1	0	0
Mrs. Darbishire	0	5	0
Miss Darbishire	0	5	0
James Davidson	0	2	6
John Davidson	0	2	6
Mrs. Dickson	0	2	6
Miss Dobbin	0	10	0
W. C. Dobbin	0	10	0
Henry Ferguson	0	10	0
George Galloway	0	3	0
William Galloway	0	2	6
Alex. Gordon, M.D.	0	5	0
John Greenfield	1	0	0
Augustus Jennings	0	2	6
John Johnston	0	2	6
R. M. Kennedy	0	10	0
James Kinnear	0	2	6
James W. Kinnear	0	5	0
John Lees	0	2	6
Mrs. Lipsey	0	5	0
George M'Aulffe, J.P.	1	0	0
Mrs. M'Calmont	0	2	6
Robert M'Calmont	0	5	0
William M'Calmont	0	2	6
Thomas M'Clelland, J.P.	0	10	0
John M'Connell, J.P.	0	5	0
John M'Giffin	0	5	6
James M'Lenaghan	0	2	6
James M'Williams	0	2	6
George P. Major	0	2	6
Mrs. Major	0	2	6
Mrs. Malcolmson	0	10	0
Franklin Manderson	0	2	6
Adam Millin	0	2	6
John Millin	0	2	6
Mrs. Millin	0	2	6
James Moore	0	10	0
Samuel Moore	0	2	6
William Moore	0	5	0
George Muirhead	0	2	6
Angus Mulligan	0	2	6
John F. Mulligan	0	2	6
J. W. B. Mulligan	0	5	0
W. G. Mulligan	1	0	0
Robert Murray	0	5	0
John R. Neill	0	10	0
Mrs. James Nelson	0	10	0
Thomas E. Osborne	0	2	6
William Palfreyman	0	5	0
E. F. Patterson	0	2	6
John Polley, M.D.	0	2	6
William Rankin	0	2	6
Mrs. Rice	0	2	6
David Ritchie	0	2	6
John Ritchie	0	2	6
John Ritchie, jun.	0	2	6
Mrs. Ritchie	0	2	6
Miss Ritchie	0	2	6
W. B. Ritchie, J.P.	5	0	0
Wm. Robertson, J.P.	1	5	0
John Steele	0	2	6
G. M. Stewart	0	2	6
W. R. Stitt	0	2	6
Rev. J. J. Wright	0	5	0
David Young	0	2	6

And for 1883.

BELFAST.

Miss Prenter	0	2	6
Mrs. Russell	2	0	0
Miss Weir	0	2	6

GLENARM.

James Lusk	0	2	6

Donations for Chronicle and Index.

Mr. Lambert	0	1	0
A Friend (Newcastle-on-Tyne)	0	5	0
Mr. Adamson	0	1	0
Mrs. Russell	0	10	0
Henry Fordham, Esq. (Royston)	1	1	0

THE UNITARIAN ANNIVERSARIES

THE ANNUAL SERMONS,

On behalf of the Unitarian Society, and Sunday School Association, will be preached in the

CHURCH OF THE SECOND CONGREGATION

BELFAST,

On Sunday, Morning and Evening, May 6th,

BY THE

REV. FRANK. W. WALTERS, of GLASGOW,

When COLLECTIONS will be made on behalf of the Society. Service at 11-30 a.m. and 7 p.m.

In the AFTERNOON, of the same day, Mr. WALTERS will also preach at MONEYREA for the same Society, at 3 o'clock, and the Rev. J. C. Street at Carrickfergus.

THE ANNUAL BREAKFAST.

On MONDAY Morning a PUBLIC BREAKFAST will take place in the Castle Café, Queen's Arcade, at 9-30 o'clock. Tickets, 2/- each, to be had at the Depository. James M. Darbishire, Esq. will preside.

ANNUAL MEETING.

The Annual Meeting of the Society will be held in the Rosemary Street LECTURE HALL, on MONDAY EVG., at 7 o'clock. T. M'Clelland, Esq., J.P., in the Chair.

The Reports for the year will be submitted, officers for the ensuing year elected, and other business transacted,

The Rev. F. W. Walters, and other Visitors and Friends will be present and take part in the proceedings.

JAMES C. STREET,
JAS. M. DARBISHIRE, } *Secretaries.*

Spring and Summer, 1883.

Having completed my Purchases for the present and approaching **Season**, *I have now on* **View** *a* **Choice Selection** *of the* **Newest** *and* **Most Fashionable** *Goods in the Trade, consisting of—*

Black and Blue Worsted Coatings and Serges.
English, Irish, and Scotch Tweeds.
Covert Coatings.
Fancy Suitings.
Fancy Trouserings.
Superfine West of England Black Cloths.
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Circulation of the *Chronicle and Index.*

There must be many friends, who regularly receive a copy of the *Chronicle and Index*, who would be glad of an opportunity of contributing a small amount to aid in defraying the cost of its publication and circulation. We should be glad to receive such aid, in any amounts, however small. Contributions will be gladly received by Rev. J. C. Street, Unitarian Depository, Queen's Arcade, Belfast.

BOOKS.

SCOTCH SERMONS. MacMillan & Co. Published at 11/6. To be had at the Depository. 16 Queen's Arcade, for 8/-

THE STORY OF RELIGION IN ENGLAND. By Brooke Herford. Published at 5/-. To be had at the Depository for 3/7.

TALKS ABOUT JESUS. By M. J. Savage, Boston, U.S.A. To be had at Depository for 4/2.

PLAY WITH YOUR OWN MARBLES, And other stories. By J. J. Wright. Second Edition. To be had at Depository for 9d.

JESUS OF NAZARETH. By Edward Clodd To be had at Depository for 4/6.

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